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The
CHRISTIAN CENTURY

Published Weekly

Unhappy Europe
An Editorial

The Christian Faith And the War
From the Report of the Commission of the Federal Council of Churches

Catholicism and the Negro
Fourth Article in Series
By Harold E. Fey

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In This Issue

THE THEOLOGIANS

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(Continued in 3d col.)

The CHRISTIAN CENTURY

December 20, 1944

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The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

CHRISTIANS everywhere will greet the return of Christmas with joy, perhaps more than ever this year seeing in the star of Bethlehem the light which has shined in darkness. Yet there will be an undertone of grief which the carols of rejoicing will not wholly still.

Another War Christmas

There will be grief not only for the dead but also for the blighted hopes of a peace which seemed so near at hand only a little while ago. So many generals and heads of state and journalists at the battlefront predicted an end to the war in Europe by this Christmas that the day itself is sure to be for millions a time of disappointment. Instead of an end of Europe's fighting, Christmas finds the voices from the battlefront predicting a long and bitter struggle ahead. Wall Street evidently has the same expectation, for day after day the war stocks rise, until they have now passed a seven-year peak. Boys of eighteen, the government admits, are now being sent into the American front lines, and a new draft of older men has been ordered. Why have the promises of peace in Europe by Christmas failed to materialize? For many reasons, but chief among them we believe has been the refusal of the Allies to tell the German people the terms on which peace can be made. Rather, the Allied leaders have determined to battle ahead along the long and blood-drenched road to unconditional surrender, spurning any attempt to see what the effect on German resistance of an authoritative statement of peace terms might be. To us, we must repeat, this seems a singularly unimaginative and ill-considered decision.

Smuts Government Investigates South African Race Riot

TWO WEEKS AGO we told of the race riots which swept Johannesburg in November. Now we learn that Field Marshal Smuts, prime minister of the Union of South Africa, has appointed a special commission to investigate the causes of that outbreak and to make recommendations as to how future clashes may be avoided. More than a hundred native Africans are said to have been killed or seriously injured when bands of white ruffians ran wild in the streets of the South African city, with no corresponding casualties among the whites. But the eighteen who have already been arrested, and will presently face trial, are all blacks. One of them is a woman. Detroit will recognize the parallel with the aftermath of its own terrible riot. One feature of the South African crisis should sober all Christians. In the Johannesburg riot it is said that the gangs of whites were members of the gray-shirted "Christian National South African Republican Party." And the leader of that fascist movement is a Christian clergyman, one Dr. Malan. Much of the responsibility for the increasing racial tension in South Africa must be borne by the Dutch Reformed Church, which has employed its fundamentalist methods of interpreting the Bible to justify a "white supremacy" doctrine more brutally contemptuous of the native African's claims to human rights than anything known in our own south. Other Christian churches in South Africa repudiate such teaching, and are doing their best to mitigate the social injustices which it produces. But in the eyes of Africans, it is well to bear in mind, this white supremacy campaign is a Christian movement, led by a Christian minister. In the long run, Christianity in Africa will pay a heavy price for that belief.

President Reports Millions Starving

FAMINE and pestilence in Europe is "taking millions of lives and endangering our victory," said President Roosevelt in his first quarterly report on American participation in the United Nations Relief and Rehabilitation Administration. While a considerable number of people in Europe are producing their own food and clothing, aid will be necessary for millions of others, some of whom "are getting as little as one-fourth as much to eat as we are." So, at long last, the President has settled a question which has stood in the minds of the American people ever since former President Hoover raised it three years ago. Has the twin affliction of the nazi occupation and

the Allied blockade reduced citizens of Europe's small democracies to starvation or near starvation? The President answers Yes. "The conditions which prevail in many liberated territories have proved unfortunately to be fully as desperate as earlier reports indicated," he says. He attributes this state of affairs entirely to the nazi occupation, charging that "the Germans drained 12,900,000 tons of food out of occupied Europe in the year ending March 31 while shipping only 1,500,000 tons to occupied countries." Almost as many people, his report continues, have died from exposure as of hunger, since there is a grave lack of adequate clothing. There has been a fifty per cent increase in tuberculosis cases in France and almost as much in the Netherlands. Typhus, the dread concomitant of war-bred destruction and starvation, has increased 700 per cent. UNRRA now has a staff of 1,700 persons but they are still restrained from tackling the major areas of hunger. So far UNRRA's chief responsibility seems to be the administration of the refugee camps in the Middle East. It has spent only four per cent of its American-appropriated funds and the year is well along. Humanitarian considerations aside, the spread of revolutionary turmoil in Europe demands that the tempo of the battle against hunger be pressed far more energetically than the President's report indicates is now the case.

Air Conference Ends In Disagreement

MOST Americans remember that we once fought a war with Great Britain over freedom of the seas. The issue never was finally settled, and rose in the early stages of both the first and the second world wars to complicate our relations with that power. Now the international air conference which has been meeting since the first of November in Chicago has ended in disagreement over the issues of freedom of the air. Although fifty-two nations were represented, the meeting early resolved itself into a debate between the British and American delegations over what came to be known as the "five freedoms." As summarized in the *New York Times,* these were: (1) the right of "innocent" (non-military) passage across designated routes of any nation; (2) the right to land on any nation's soil for technical reasons, such as refueling; (3) the right to carry traffic from the home country to any point in the world; (4) the right to bring through traffic back home from any point in the world; (5) the right of free competition for traffic throughout the world. Britain's primary objection was to the fifth freedom. It held that it would put weaker nations out of competition. Back of this concern for weaker nations is Britain's own competitive disadvantage, which her delegation sought to remedy by the allocation of quotas to air lines. Against this proposal A. A. Berle, head of the American delegation, held fast. Not only does this country produce more long-range aircraft than any other nation but four-fifths of the world's international air travel originates in this country. The struggle between these points of view went on for six weeks and ended as a draw. It takes no prophet to see that such a result spells trouble. The two gains made by the conference may avert it, although that seems doubtful. They were the establishment of an International Civil Aviation Organization, which must still be approved by the participating governments, and a technical agreement on uniform standards for airport facilities and weather reports.

Report Factions Unite In China Crisis

THE FIRST week of T. V. Soong's premiership of China produced a rich variety of rumors culminating in an "authoritative" Associated Press report from Chungking that Marshal Chiang Kai-shek has "agreed in principle" to communist representation in the national government. In return it was expected that the communist armies, which are said to number a half million men, will henceforth accept orders from Chungking and move into action against the Japanese in north China. Whether this agreement has come too late to keep China in the war as an effective force against Japan remains to be seen. Japanese advances toward Kweiyang, vital communications center on Chungking's lifeline to India, have been slowed but they still continue. A portion of the Chinese armies which have been blockading the communist forces have been released for the defense of the province of Kweichow in which Kweiyang is located. Informed sources in Chungking say that "the next sixty days might determine whether China would be knocked out of the war." If this is true, the recent realignment of forces represents China's effort to face the crisis alone. There is no prospect that aid in substantial quantities can reach the Asiatic hinterland from China's western allies in that short period. Neither is it likely that the great earthquake which struck Japan will affect the fighting strength of her armies on the continent, at least immediately. The continent has too long served as a base for Japanese armed forces, and it is doubtless stored with reserve supplies of military material at strategic points from Korea far down toward Singapore. Whether China can rally her forces to face this crisis alone in the face of reports that the European war is moving toward indefinite prolongation remains to be seen. It is likely that superhuman efforts could save China for another sixty days if it were certain that aid would be forthcoming at the end of that time. No such certainty exists.

Haile Selassie Will Restrict Missions

ROMAN CATHOLIC papers in England report that Haile Selassie, emperor of Ethiopia, has issued a decree drastically restricting the future activities of missionaries in his country. No longer may missionaries enter districts mainly inhabited by members of the Coptic Church to carry on evangelistic work. Missionary societies may maintain hospitals and non-sectarian schools in such districts, but these must not be used as bases for efforts to win converts. English Catholics are said to be greatly exercised by the new Ethiopian regulations, even though these would seem to be based on much the same

premise as the protests of the American hierarchy against Protestant work in Latin America. Religious News Service, which carries this report, believes that Haile Selassie's move grows out of the former close bond between Catholic missionaries and the Italian imperialistic penetration of Ethiopia. That would appear to be a logical conclusion. Not only did Catholic bishops in Italy heap blessings on Mussolini's invasion but Catholic missionaries in Ethiopia turned out to be practically a part of the Italian army's intelligence service. Nevertheless, there may be other reasons for Haile Selassie's decree. At the present time, if reports reaching this country from Ethiopia are true, open warfare has broken out between the Ethiopians and the British in the provinces of Ogaden and Harrar. When the Italians were driven out of Ethiopia the British took those two provinces under protective custody. Now they are said to have informed the emperor that they plan to annex them permanently to British Somaliland, in order that the Djibuti-Addis Ababa railway may run through nothing but British territory over almost its entire length. Appeals from the emperor to the United States and others of the United Nations to intervene to protect Ethiopia's territorial integrity are said to have met with silence. It may be, therefore, that Haile Selassie has concluded that Italian Catholics are not the only foreign missionaries against whom his country must be on guard.

Germans Protest When Allies Choose Nazi as Mayor

FROM Eschweiler, Germany, comes a story which deserves to be pondered by all who think there are no Germans who can be relied on to help build a democratic order in that country. Under the headline, "First Revolution in Germany: Pro-Nazi Is Ousted as Mayor," the *New York Herald Tribune* on December 5 told how German workers in Eschweiler, by protesting that the mayor appointed by American army authorities was a nazi, secured the expulsion of that official and his replacement with a convinced and convincing democrat. Eschweiler is the largest German city so far captured by the Americans, unless the cities in Alsace-Lorraine are considered German. After the 104th division had taken it, the American army proceeded to pick out what it took to be the most promising inhabitant to act as mayor. His most important task was to organize the city's food system. But the factory workers, after they had satisfied themselves that they might safely approach their conquerors, protested that their new mayor was, if not a nazi party member, certainly a most active nazi supporter, that he had had a bad record in handling the Russian and Polish "slave labor" sent into Eschweiler factories by the nazis, and that they wanted none of him. Investigation proved the workers' protests all too well founded. So the mayor was thrown out and a former public health officer with a clean record put in his place. Lewis Gannett, who tells the story, says that the new mayor, thus forced on the American army by these German workers, is "the most convincingly democratic-minded German civilian official I have yet met in occupied Germany." The incident may not be important of itself. But it tells something of importance about some of the people inside Germany. We do not believe that Eschweiler is the only German town in which something of this sort could happen.

Ask Abolition of Church Segregation of Races

MORE than one hundred Negro leaders have addressed a statement to "white churchmen" asking for the abolition of race segregation within the Christian church. "Freedom of worship," they declare, "means freedom to worship God across racial lines and freedom for a man or woman to join the church of his or her choice, irrespective of race." The statement of these Negro church leaders, who include many of the most prominent men and women of their race, was prepared at the request of the Commission on the Church and Minority Peoples of the Federal Council of Churches. Asserting that segregated churches "fall short of the requirements of the Christian ideal," it declares that "the basic issue is an open church door. . . . Can any church be basically Christian that denies fellowship or membership on the ground of color or race? When the church presents the open door we may still have what we call Negro and white churches and they may be separate churches but not racially segregated churches. Either the church must be actually and potentially a church for all the people, irrespective of race and color, or it should cease to proclaim the doctrine of the fatherhood of God and the brotherhood of man." The authors of the statement cite the teachings of the Scripture, the findings of science and the principles of democracy as expressed in the Bill of Rights and the Constitution in support of their view. They hold that "to the minister of Christ the time is always ripe to correct a wrong." The entire document, which can be obtained from the commission at 297 Fourth Avenue, New York, for a dime, deserves the most careful study.

United Church Unionizes Its Publishing House

A BRIEF paragraph in the Christmas issue of the *United Church Observer* carries news of importance to all American Protestantism. It states that the publishing house of the United Church of Canada and the five unions represented among its employees have now completed a collective bargaining agreement affecting all printing trades workers in what is the largest printing plant in Canada. While such agreements have been in force in some departments for some time, this recent action completes the unionization of the United Church Publishing House. This action is the culmination of negotiations which have taken place over several years. Last summer, when they reached an impasse, the unions appealed over the head of the publishing house authorities directly to the General Council of the United Church. The General Council made history when it accepted the unions' position in preference to that of its own publishing committee. The complete unionization of the United Church publishing house is a consequence. So far as

we have been able to learn, this is the only church printing plant in which this state of affairs exists. That this should be true in 1944 is not to the credit of the churches which have, in their social pronouncements, for more than a generation upheld the right of labor to organize. It is in the church publishing houses that the church's declarations are put to the test. Here the church is judged by its own judgment. In these institutions the church is the employer. If collective bargaining is right for secular publishing, why is it not also right for church publishing? The United Church has given its answer to that question. Its experience will be observed with interest on this side of the border.

Unhappy Europe

SO TRAGIC have been the swift developments in Greece that men of good will, who hope against hope for some kind of lasting peace after the sacrifices of this war, can hardly bring themselves to admit that this catastrophe has happened. But it *has* happened, and it *is* a catastrophe. The British army, which entered Greece scarcely two months ago as a liberator, has actually gone to war against a considerable portion of the Greek people. Where the nazi Gestapo so recently spread its reign of terror, British tanks now roar through the streets of Athens, their shells crashing into hospitals and public buildings, while British airplanes swoop from the skies to pour their murderous fire into the ranks of the Greek partisans. And the Greek forces, who so lately heard their heroism extolled for the desperation of their underground and guerrilla resistance to the Germans, now hear a British prime minister tell Parliament that they are gangsters and bandits. Men who have proved their readiness to die for freedom are dying—for what? For British policy in the Mediterranean!

What the appalled world outside the Axis is forced to look upon in Greece is civil war, with the power of the Allies flung into the struggle on the side of a moribund monarchy and social and political reaction. At the same time, it has become all too sickeningly clear that civil war in Greece constitutes a situation only a little less tense than that in Italy and in Belgium. In both, the power of the "liberators," exerted as a measure of high British policy, is being employed to thwart the popular will and to impose on peoples who should be thrilling with gratitude for their deliverance discredited political regimes which make the Italians and Belgians ask whether they have merely exchanged one tyranny for another. Mention the words "Atlantic Charter" or "Four Freedoms" to an Italian or a Belgian—or indeed to any European—today, and he will laugh in your face.

Yet this is not the whole of the catastrophe. Terrible as it is thus to destroy the confidence and expectations of the peoples of the nations from which the nazis have been driven, it is even more terrible to destroy the faith of the Allies in one another. And that is exactly what recent events in Italy and Greece—particularly in Greece—have done. No form of words conjured up by harassed diplomats can gloss over the hard fact that the two statements issued by the United States government on British policy in Italy and Greece were intended to announce a divergence both in spirit and in policy between the two governments. In effect, Mr. Stettinius (acting of course on order from President Roosevelt) has passed a vote of "no confidence" on the course pursued by Mr. Churchill, and the unity of the United Nations is mocked thereby.

So profound has been the blow suffered by men of liberal spirit in all lands that it has almost brought down the Churchill government. Forced to defend his course in Italy and Greece in the face of a rising storm of protest throughout England, Mr. Churchill once more resorted to the tactics of demanding a vote of confidence to win an ostensible victory. Ostensible, we say, even though Parliament voted 279 to 30 in his favor. But a victory in which he could muster only 279 votes of approval out of a Parliament containing more than 600 members was hardly less than a defeat. Under any other circumstances than those which obtain today, so overwhelming an abstention from voting would have brought the Churchill cabinet down, as it brought the Chamberlain cabinet down.

All this, of course, shows how far the Big Three powers are from any full understanding on what they mean to do in postwar Europe. It shows how grave are the misgivings within Britain as to the competence of the Churchill government to deal with the issues raised by victory. And it shows how the whole European situation, after the nazis have been defeated, instead of passing into a period of spreading freedom and growing confidence and general healing, may pass into a period of ruthless power politics, spreading guerrilla warfare and endless intrigue. The road down which British tanks are rumbling today in their pursuit of Greek partisans leads straight on into general European chaos.

The first tendency in the United States has been to place all the blame on Mr. Churchill. The British prime minister, who until a few weeks ago was probably the most popular leader of the war in American eyes, has suddenly emerged on the pages of much of the American press as a bull-necked and bull-headed tory who is out to put down every semblance of democratic fervor or revolutionary impulse wherever British arms can be brought to bear. When it is objected that it was not so long ago that Mr. Roosevelt was insisting on dealing with ambiguous French figures such as Darlan and Peyrouton and Giraud, and that then Mr. Churchill was forced to exert every ounce of his influence to push the reluctant American government into supporting the French regime of De Gaulle which no one now disputes was the choice of Frenchmen, that is dismissed as a blunder already repaired. Mr. Churchill is held guilty of having made a blunder that may never be repaired.

We believe that Mr. Churchill has blundered—deeply, tragically, completely. But before one joins in the chorus of abuse now being heaped upon him, an attempt should at least be made to look at the situation through his eyes. Mr. Churchill has not acted as he has in Italy and Greece simply for the mischief of it. He must have believed that,

as "his majesty's first minister," he faced a situation there so grave that it justified actions which he certainly knew would jeopardize his American support. What was that situation, as he saw it? We can only guess at the content of Mr. Churchill's mind, but we believe that he must have viewed the state of Europe in much this fashion:

In accord with the understanding he had reached with Josef Stalin on his recent visit to Moscow, Mr. Churchill saw that the Russians were rapidly developing the bloc of states through which they intend to dominate eastern and southeastern Europe after the war. Not only had the Baltic republics, a portion of Finland and a portion of Poland been absorbed outright into the U.S.S.R., but the dispositions of the Russian army—now strangely inactive along the East Prussian and Silesian fronts—and the nature of the governments coming into being in Bulgaria, Rumania and Yugoslavia showed that this Russian bloc would be huge, firm and docile. On the other hand, in all the countries which Stalin had agreed were to fall into the British sphere, the core of the armed resistance movements which had plagued the Germans was communist. This would certainly oppose conservative governments, and it might follow a political line dictated by Moscow.

In other words, Mr. Churchill must have seen that his deal with Stalin for the division of Europe into Russian and British blocs was not to be trusted, for whereas the Russian bloc would probably approximate unity of purpose, the British bloc would be permeated by dissentient and incipiently rebellious communist or radical elements. At the same time, Mr. Churchill could hardly trust the projected Dumbarton Oaks organization to hold in check any ambitions which Stalin might have in western or central Europe. Does anyone? Believing, as he undoubtedly does, that Britain cannot survive as a major power with the whole Continent under the domination of any other nation, Mr. Churchill may therefore have come to the conclusion that no time should be lost in throwing up barriers against a further extension of Russian power. Greece and Italy provided obvious places for a showdown, located as they are along Britain's Mediterranean lifeline to India. To Mr. Churchill, as his speeches to Parliament showed, the danger which called British power into action in Greece was communism. It was hardly less so in Italy, even though he did not so openly admit it.

This is Mr. Churchill's "realism." Stalin can't be trusted; Dumbarton Oaks can't be trusted; the "communists" now emerging from underground Europe can't be trusted. The only thing that can be trusted is a bloc of states which Britain can control, if necessary by British gunfire. What is wrong with such "realism"? Many things, among them these:

It involves a continuation of the balance-of-power principle of ruling Europe. That principle has not worked in the past; there are more reasons than ever why it will not work now.

It involves a continuation of the traditional British policy of holding the rim of the Continent and maintaining control by threatening any rival from the interior with embargo. But that has not worked in recent times, and it will work less than ever now, for Russia is impervious to embargo and will be strong enough to break out to the sea when she so desires. Indeed, in Poland and the Baltics and in the presence of Marshal Tito's army on the Adriatic, she has already done so.

It involves forcing the peoples in countries within the British bloc to support conservative governments, and the people of all Europe after this war simply will not be conservative. The result of any such attempt can already be seen in Greece, where the British publicist Harold Laski bitterly remarks that, in his relations with the Greek people, Mr. Churchill is apparently stepping into the role once filled by the hated Metaxas.

It involves placing the British people in a false position, causing them to appear in European eyes as champions of reaction, thus costing them the friendship of the rest of the world and their own self-respect. Amid the passion of war, with the ruthlessness of governmental policies toned down by censorship, the people of Britain may reluctantly conclude that they must permit Mr. Churchill to go through with his policy, however high-handed his treatment of the Greeks, the Italians or the Belgians. But it is unthinkable that English opinion will continue to support any such *Machtpolitik* after the war is over.

So there the issue hangs. Mr. Churchill has had his vote of confidence, such as it was, and has told Parliament that he will continue the course which has brought this storm down upon him. The American government has placed its protest in the record, and is not likely to recall it. And Mr. Stalin can afford to sit back and smile, not too inscrutably, knowing that in his desperate attempts to build a bloc of European nations which can be counted on to form a bulwark against all radical and revolutionary advances Mr. Churchill is condemned to work with human material which, from the North sea to the Mediterranean, from the Channel to the Danube, is permeated with the demand for social and political change. If there is to be a "battle of the blocs," Mr. Churchill must fight with conscripts. Then time and the human elements are on Stalin's side. Unhappy Europe!

'The Century of Divine Song'

EDITOR THE CHRISTIAN CENTURY:

SIR: My heart leaped up when I read the lecture with this title, it being the Warton lecture on English poetry by George Sampson. This was not simply because here was a man of letters who was prepared to say a good word for the eighteenth century, and not to select for such praise the wits of St. James' or Pope and Walpole:

> round that immortal pair, boundless and bare
> The level sands stretch far away.

They are, it is true, considered in certain circles to be the eighteenth century. "I don't believe it," says Mr. Sampson, and proceeds with knowledge and spirit to develop his thesis that if you forget that the eighteenth century was also the century of Watts and the Wesleys,

you have left out a vital part of the truth. This is where and why my heart leaped up as I read through his discourse. For, as you know, I am one of those who respond with whole heart to the beauty and the majesty of many of our Christian hymns.

It is common enough to find men of letters who despise hymns, if they ever come within sound of them. Their task is easy if they delve into the 400,000 hymns said to exist in the English language. But for that matter, if you went through the collected works of the eighteenth century you would find extracts of intolerable stuff, for the compiler of *The Stuffed Owl* did not exhaust the bad poetry of that and other ages.

But it is lamentable that so many should have missed the glory and the ecstasy and the perfect finish of so many of the divine songs. Is it not strange that, as our author shows, the history of prosody barely mentions Charles Wesley? "If his hymns had been addressed to Pan or Apollo or some other heathen deity, or if they had been written in some foreign tongue, how loud the praise would be! But alas, he addressed the Christian deity in English, and the poems are dismissed as mere hymns."

Hymns must present Christian doctrine, religious duty and religious mythology. "The hymn does more than purport to justify God's way to men." It is a charge often made against hymns, when we declare that they are not poetry; it is a much more serious charge, Mr. Sampson declares, to say that they are not hymns. The great hymns are noble poems, but poems with canons of their own. They are and are meant to be the poetry and the theology of the common man when he has found God or is seeking in fellowship with others for him, as Charles Wesley exhorted men to do—

> Gracious souls in grace abound,
> Seek the Lord whom ye have found,

and such songs of Zion are given to us by poets like Watts and the Wesleys, disciplined as fine scholars are in the use of words, and set on fire from heaven. In their hymns that fire, in Watts' words, "trembling to its source returned." It was all "meridian light and meridian fervor." This was what the men of the eighteenth century recognized, and they rejoiced in it. This outburst of sacred song is the true language of that century; it provided its folklore and reintroduced so many of its children to the continuity of the Christian faith.

If you listen for the voices of these newborn believers, you learn how true it is to describe that eighteenth century as in some phases an age of skepticism, but in another more central and characteristic phase as an age of intense religious activity. It is as if the very earth trembled with the sound of that company returning to Zion, compassed about with song, and as an army with banners.

Mr. Sampson tells us he is not a Methodist nor a free church man; he is a man of letters dealing with a neglected part of eighteenth century literature. But as I read his study, I can only say that I wish that others could see what he has seen and hear what he has heard —others not only in the academies but in the churches.

Ever yours gratefully,

QUINTUS QUIZ.

VERSE

A Christmas Blessing--1944

FATHER, send us for this meal
An unexpected guest,
A child perhaps from war-wracked town,
With horror clutching at its breast.

Let us read, in hungering eyes,
A prayer, sharp as any sword,
That the feast upon our table
May serve a living Lord.

FRANKLIN D. ELMER, JR.

It Isn't Far to Bethlehem

TWO THOUSAND years are far enough!
Who finds the road to yesterday?
Who bridges gulfs that have no edge—
The past is stars and stars away.

As far away, as far away
As stars are from the light we see,
So far away is Bethlehem
From ticking clocks and you and me.

But on the roads that death ruts deep,
In every cursed and smitten land,
At Christmas Eve or any hour
The beggared ones may find his hand.

For Christ has walked the second mile
Across the years from Bethlehem;
And God's incarnate love still keeps,
In Christ, its comradeship with them.

ARTHUR R. MACDOUGALL, JR.

If Love Were Bidden Welcome

TONIGHT, the great world's heart becomes an inn
Where love may, for a season, make its dwelling.
Above earth's old disorder and its din,
Unearthly harmonies are strangely swelling.
Across the wasteland of our greed and sin
We hear the mystery the skies are telling.

And any other night could be immortal
If Love were bidden welcome at its portal!

ELINOR LENNEN.

The Christian Faith and the War

From the Report of the Commission of the Federal Council of Churches

[The report of the Federal Council's commission of theologians on The War in the Light of the Christian Faith is now before the churches. It was presented at the biennial meeting of the Federal Council at Pittsburgh last month by Professor Robert L. Calhoun of Yale Divinity School who, as the commission's chairman, guided its deliberations through two years of study and drafted its findings. His report was received with acclaim and appreciation and commended to the churches for earnest consideration. The framework of the report is a majestic setting forth of the Christian faith. In the following excerpts this structural portion is not represented, but only those portions where the Christian faith is brought to a focus on particular problems with which Christian thought is especially perplexed. For the full text of the report, send 25 cents to the Federal Council of Churches, 297 Fourth Ave., New York 10.—The Editors.]

God's Relation to the War

THE doctrine of God as Maker of heaven and earth forbids any assertion that he is aloof from the war. In this war, he is not neutral, and not helpless. He is maintaining invincibly an order that men cannot overthrow. Moreover, he is taking sides throughout the struggle, not with the Axis powers nor with the United Nations, nor with any government nor any institutional church or churchman, but with the impulses toward good and against the impulses toward evil in every man and every group in both camps. God is not a combatant, nor a neutral onlooker, nor a helpless victim. First of all, he is, in war as in peace, the Creator and Sovereign whose power sustains and governs, but does not annul, the activities of nature and of men.

War is not divinely ordained, any more than slums or slavery. God's will is always that men shall live at peace with one another and with him. That is true at all times and without any exception. It is not God's will that war shall come upon mankind, at any time, nor that it be regarded as a suitable instrument for good. It is God's will that the primary order of natural and human life be maintained, and in presence of that order some sorts of human conduct bring war. The order itself is confirmed and vindicated. The specific decisions that make war break out are man's decisions, not God's. Moreover, the specific decisions we make thereafter, in seeking to do "the right as God gives us to see the right," are still our decisions, not God's. War is not, then, "a judgment of God" in the sense that God wills it as a punishment for men. Man brings down punishment when he acts in violation of God's law made dynamic by God's will. Divine judgment is redemptive in purpose, and it becomes so in effect, as far as men are brought by its unceasing pressures to respond in repentance and faith.

We seek in the war for evidences also of divine mercy. First, we find such evidence in the fact that in the midst of the terrifying bitterness and hatred, deceit and disruption of war, there are signs of recreative forces at work it would seem continuously. In part these have a character so drastic that mercy may seem a strange word for them. If that be true, there is need to remind ourselves that divine mercy means not softness but healing, not passivity but regeneration. Its distinctive character lies in its positive purging, renovating and reconciling power. This power is discernible in war, on the social side, in the successive breaking down of refuges for human self-sufficiency, and the positive affirmation of interdependence.

War and the Cross of Christ

Shall we say that war is a Golgotha, and suffering humanity a new embodiment of the crucified Redeemer? In particular, can we say that the men killed in battle, or the refugees driven out to wander and starve, or the children who die in bomb shelters or blockaded famine areas are vicarious redeemers of our time? We share deeply in the desire of bereaved parents and comrades, and of chaplains and pastors to say these things, but they must not be said carelessly. War is in a general sense a crucifixion of both man and God, but it is not the crucifixion of Jesus Christ, and it is not a chief source of man's salvation. What made the tragedy on Calvary uniquely redemptive was the Man on the middle cross, and the unmixed revelation of love and power that was in him. There were crosses on either side of him, and there have been many before and after.

In a sense men have been crucifying one another, and in a different sense crucifying God, from the beginning of human history. But only one crucifixion has become a central spring of light and grace for mankind. Let the church, then, say that in the light of that crucifixion we see more deeply and clearly the meaning of this present struggle. We see that in our world, the burden of suffering is not distributed according to guilt and innocence, but that all suffer, even the best. We see that the spirit in which suffering and death are confronted can make them vehicles of life for many rather than merely of loss. We see that as the cross of Jesus Christ demonstrated the power of God to overcome evil in its very moment of victory, there is good ground to hope for a like conquest continuing today and tomorrow.

Prayer in Wartime

It is good that men are moved to pray in times of especial stress, far better if they pray continually in good times and bad, both in words and in unspoken cravings and grateful impulses. We believe that the half-involuntary, unaccustomed cry for help and the calm reaffirmation of a lifelong trust are alike understood and accepted by an infinite Father. But they can scarcely be answered alike. There is no warrant for expecting that God will protect from physical harm all those who call upon him, however sincerely, nor that prayers are enough to assure military victory or avert another war. Prayers for all these things can be offered, with or without Christian insight and faith. The one kind of petition, we believe, that God cannot accept as genuine prayer at all is a presumptuous and self-righteous effort to use him and his power for human ends, chosen without regard to his will. Humble prayer for safety or for bread can be real prayer. Yet we believe that those soldiers pray best who pray in the spirit of the young officer who wrote to his family

from Bataan: "My prayer each night is that God will send you his strength and peace. During the first few days of the war, I prayed also for personal protection from physical harm, but now, that I may be given strength to bear whatever I must bear, and do whatever I must do, so that those men under me will have every reasonable chance."

The Church Is Not at War

The true church cannot and the institutional church ought not to act as a belligerent, not even as an unarmed co-belligerent, in any war. The ecumenical character and the spiritual task of the church alike forbid today its participation in the war as though it were a civil community, or a constituent part or a partner of such a community. In this sense, "the church is not at war." At the same time, since the church is never simply separate from the civil orders, and its membership largely consists of persons who are citizens or subjects of nations at war, it cannot exclude from its own life the tensions that their divergent or opposing activities as citizens involve. Some of its members fight in the Allied, some in the Axis armies. Some as conscientious objectors are in alternative service or in prison. The church must keep room for all these its children, not merely tolerating their differences but seeking to understand them more profoundly, to correct them where correction is clearly needed, and to apprehend more concretely through them all the will of God which they all seek to follow.

[Following this negative statement that the church is not at war the report lists many positive attitudes and activities for the church.]

Military Necessity

No matter what the provocation, however great the extremity of military peril—even to the imminence of military defeat—the church dare not approve a supposition that military expediency or necessity can ever rightfully become the supreme principle of human conduct. All of us agree that in war some practices cannot be regarded by the church as justifiable: the killing of prisoners, of hostages, or of refugees to lessen military handicaps or to gain military advantages; the torture of prisoners or of hostages to gain military information, however vital; the massacre of civilian populations. Some of the signers of the report believe that certain other measures, such as rigorous blockades of foodstuffs essential to civilian life, and obliteration bombing of civilian areas, however repugnant to humane feelings, are still justifiable on Christian principles, if they are essential to the successful conduct of a war that is itself justified. A majority of the commission, moreover, believe that today war against the Axis powers, by all needful measures, is in fact justified.

The Chaplaincy

Men in the armed services rightfully look to the church for help in their hard, unaccustomed tasks. In camps, on their travels, on furlough, and on the fighting fronts the church must serve them in ways too many to name here. Interpretation of their goals and duties as members of the armed forces, explanation and help in evaluation of the necessities and the opportunities they face, companionship with them in the worship of God and in dangers at home and abroad: these are among the services the church must seek to provide. It provides them mainly through the chaplains who are its ministers to the men and women in uniform. We rejoice in the record of their devotion to their task and in the evidences they have given of thoughtful concern for the future as well as the present well-being of the men they serve. At the same time, we remember that the church is not a partner of any state, however loyal church members may be as citizens, and its ministries are offered not as civil duties but as the church's witness to a spiritual Lord of all mankind. Hence, we believe the church must persistently seek, on behalf of its ministers to men in the armed forces, both freedom from military restraints that hinder their work of Christian ministry, and clear recognition that they serve as clergy of the Church Universal rather than as officers of the several belligerent governments. Many of us believe that from the standpoint of the church, civilian status would be preferable to military rank for ministers with the armed forces.

Man's Responsibility for the War

What thus comes to horrid fruitage in the war had its roots in the behavior of men and nations before the war broke out. Hideous brutalities, cold-blooded treacheries, cowardly evasions, callous stupidities—all these and more we must charge against our present enemies, our allies, and ourselves in varying proportions during the years of miscalled peace. Though all were involved in sin, their ways of sinning were not identical in the sight of God, we believe, nor in their portent for the common life of men. Yet every nation was concerned more for the immediate advantage of self than for the larger welfare of mankind and for the glory of God as Lord of all. Every nation, moreover, thus jeopardized even its own well-being, along with that of its neighbors, since none can long prosper alone.

To the sins of the prewar years, also, the conduct of the war itself has added greatly. It is not to be thought that with the outbreak of war, the distinction between sin and suffering temporarily disappears, so that all who are involved become helpless victims of unmoral necessity because all chance for significant decision is ended until hostilities cease. War is not hell, save in metaphor. It displays horrors, indeed, that are worthy of hell, but they are in essential part the results of continuing decisions of men who are at once bound and free in exactly the same sense in which men are bound and free in the intervals before and after a war. The specific decisions open to them are not the same nor, of course, are the specific conditions—the intellectual barriers and social pressures—under which they must decide. These become far more restrictive, and the range of choice more narrow. But as long as persons are living persons, there is no situation in which their decisions cease to be significant before God.

The view that the war is, for the persons involved in it, a morally neutral though spiritually horrible interlude in human history may seem to find a certain plausibility in another consideration: the distortions of human good-

ness in war as we know it. On the one hand, spiritual excellences of many sorts are intrinsic, not accidental, to the conduct of war. This war is the outcome and the scene not only of sin and of natural necessity, but also of impulses to good among many plain people. Besides the faithlessness that leads to the breakdown of peaceable ways, there is the loyalty that keeps men together under fire. There are promises honored at heavy cost as well as promises broken. There is concern for one's own country and children, and also for weaker peoples abroad, with whose security one's own is involved. This kind of faithfulness of men to one another is characteristic of all armies not demoralized into mobs. Without it war could not go on. There is courage of many grades, up to the lambent heroism of soldiers who smother grenades with their bodies in order that the men beside them may live, or the quiet faith of chaplains who give up their life-belts to others and go down with a sinking troop ship. There is love and self-sacrifice and generosity—even at times toward the enemy. The spirit of man is not simply bad in war.

But the good that men do in war has to be done mainly at the expense of genuine elements of good in what other men are seeking. Moreover, the good that one seeks for one's own part is likely then, even more obviously than at other times, to be so entangled in evil that it produces Dead Sea fruit. It is almost never possible to will good in wartime without seeing the good that one wills bring evil in its train. Neither fighting in defense of the weak, nor refusing to fight while abuse of them goes on, can provide a way that is unambiguously good. The active participant, the pacifist, and the victim in war all may seek recognizable goods and all help to propagate different sorts of evil. Herein is man's misery. But though in time of war this moral plight is most acutely felt, it is in essence the same at all other times as well. War intensifies the tragedy of imperfect personal living. It does not annul its personal character, nor obliterate the permanent difference between evil and good while the fighting lasts.

The Church and the Postwar World

There is no warrant for overestimating the influence the church has now, or will have in the postwar world. Secular forces more powerful than any that history has produced hitherto are alternately seeking to use the church or to disregard it. A majority of men in the so-called Christian lands pay it lip-service or none. The church will not rule the war nor write the peace. In the steps already taken by the Allied great powers toward organizing the postwar world, the dominant influence of vested national interests and of traditional power politics is plain. It is inevitable at least in this stage of history that factors like these should have a major place in the effort to establish world order. Stable large-scale community is not to be had in isolation from large-scale economic and political power.

Such power the church itself does not and should not wield. For like every other social institution, the organized church is liable to the corruption of motive and warping of vision that temporal power and privilege bring, and more than any other institution it can forfeit, through such warping and corruption, its effectiveness for its own proper task. The church's task in relation to economic and political power is not to exercise rulership. It is rather to help induce the peoples and governments who may properly wield such power to use it less for immediate gain and more to extend the range of justice, peace, and freedom. The truth, as Christian faith and fully enlightened reason can see it, is that in thus serving mankind, the great powers of our time would be serving also their own essential interests. But this truth can be fully evident neither to unreflective secular enterprise, nor even to the partly enlightened self-interest of secular prudence. The full strength of powerful tendencies to seek first near-by, clearly visible goods for oneself and one's group always operates to deflect human eyes from more distant goals. The church must here make common cause with spokesmen of social enlightenment and good will, in business, education, press or political life, to urge the vital need for long-range vision and action.

With all its faults, the Christian church in our time is an actual massive embodiment of growing community, and the only one whose organized membership is world-wide. Its long divided constituent bodies are astir today with hunger for closer communion. It seeks a new level of common life among its own people, and in the very quest, it finds an ampler unity-in-difference coming to realization in its own corporate life.

Thus it must come to be, too, in the world society now struggling to find a way of peace. The church must seek to realize yet more fully its own growing unity of spirit, to bring into its communion of faith and love an ever more inclusive company of God's children, and to make its own awareness of divine judgment and forgiveness pervade, like widening daylight, the whole tortured life of our time.

Excerpts from the report dealing with the individual Christian's relation to the war will appear in the next issue.

Revelation

LET sorrow's knife
Cut you a slice of moldy bread,
And as you eat it, talk with life
Lonely, uncomforted,
And you will prize the sudden gold
Of gorse-flowers in a gust,
And in that brief glimpse grip and hold
A joy undimmed by dust.

Drink from a cup
Frugally, and your parched throat
Will slowly tighten while you sup.
Then on your lips a note
Will be as rain caught in a hand
After long drought, cool, sparkling,
And you will quietly understand
Why hearts must sing.

John Richard Moreland.

This is the fourth article in the series, 'Can Catholicism Win America?'

Catholicism and the Negro

By Harold E. Fey

WHETHER Catholicism can win America depends in part on whether it can win the American Negro. The 13,000,000 members of this racial minority constitute that tenth of our population which has benefited least from its Protestant heritage. Negroes are disfranchised in those states which have the largest proportion of Protestant population. They are the objects of discrimination which shuts them up in racial ghettos in our cities. They are segregated in the lowest levels of the economic order. They are imprisoned in a caste system which pervades all levels of society, including Protestant churches.

Against this state of affairs the Negro is beginning to rebel. His revolt is primarily inspired by his desire, acquired through the educational system and the church, for democratic freedom and equality and for Christian brotherhood in the family of God. His state of mind provides a large opportunity for Catholic expansion. Yet Catholics claim to have won only 300,000 Negroes to their church. Catholicism has a long way to go before it can claim a Negro constituency equal to the 5,660,618 who acknowledge some form of Protestantism as their faith. The reasons why the Roman Church has made progress so slowly among members of this race provide a significant insight into the way in which the church goes about building up its power in and over American life.

I

That the Roman Catholic Church has advanced so deliberately in this sector is not the fault of the Vatican. Ever since the American Civil War, successive popes have repeatedly emphasized the extraordinary importance of the missionary opportunity to be found among "the freedmen" of this country. They have pleaded with American Catholics to enter this field. The last two popes have been especially concerned. But little happened until the effects of the First World War had worn off, except that the American hierarchy has periodically indulged in a collective wringing of hands over the sad plight of our colored population.

One reason has of course been the preoccupation of the Roman Catholic Church with the millions of European immigrants and their descendants who came to this country before the bars were raised. Since the newcomers were largely Catholic, they had priority. But many of these immigrants soon found themselves competing with Negroes for the jobs at the bottom of the economic scale. Hostility developed which affected the attitude of the church. This was particularly true of the Irish, whose sons today dominate the American Catholic Church, most labor unions and municipal politics in many cities. The relative weakness of Catholicism among Negroes is in part due to this early competition. Racial prejudice, rooted in economic rivalry, affected the hierarchy as well as the clergy and laity. While it is a more easily eradicable rivalry than is the pseudo-scientific racism which affects many who stem from the older strains in American life, its effects are not negligible in an unstable economy.

But this does not fully explain the reluctance of the American hierarchy to follow the lead of the Vatican relative to Negro evangelism. While the hierarchy has never openly challenged the authority of Rome on this issue, the record is clear that it has not obeyed the popes by launching an all-out attempt to win this great minority to the Roman Catholic Church. Why? A reasonable hypothesis is that the hierarchy fears that if it were to throw major resources into a campaign to win the Negro to Catholicism, it might succeed too quickly and too well.

The hierarchy knows as well as anybody else that tremendous social turmoil will almost certainly accompany the inevitable shift in status of the Negro in American society. As the Negro rises to claim the freedom and equality which are the root principles of the American heritage, powerful counter-forces endeavor to hold him down to his present second class citizenship. In this struggle, which is already well advanced, the Catholic hierarchy has evidently decided to stand aside. Representing a minority which is trying to become a majority, the hierarchy is not prepared to take on what it clearly considers the handicap of this racial group.

II

Nothing reveals more sharply that the hierarchy is governed by considerations of power than its treatment of the Negro. If it were solely interested in witnessing to the Christian faith as it is understood by Rome, it would not fear to identify itself with a racial minority, even though that minority were engaged in a struggle which invites the hostility of powerful elements in our national life. But almost three generations have passed since emancipation and it has not done so. It is content to allow the struggle to proceed without major Catholic intervention. It continues its careful process of the organization of power where power is found, believing that the gains which the Roman Catholic Church makes in other directions in American society will in the long run strengthen its standing among Negroes.

This explains why the National Catholic Welfare Conference, which correlates the efforts of the hierarchy for the winning of America, has no interracial department. In spite of efforts of Catholics who desire that the pronouncements of the Vatican be taken seriously in this country, the N.C.W.C. has never yielded to their entreaties. There is thus no central organization for the correlation of Catholic efforts to convert Negroes. There is no voice to give authoritative expression to the mind

of the American church on the race issue. That there would be such an agency if the hierarchy were disposed to act is shown by its organizing activities in other directions.

However, the strange inaction of the hierarchy does not prevent certain of the more than one hundred bishops and archbishops from doing what they can to carry out the spirit of Rome's preachments. It does not inhibit some of the religious orders from trying to fulfill the pope's apostolate to the Negroes. "Within the past dozen years," Father John T. Gillard points out in his authoritative book on *Colored Catholics in the United States,* there has been "practically one hundred per cent increase in every department of missionary endeavor." The number of priests (486) now giving full time to these missions is 150 per cent greater than it was fifteen years ago. Religious orders of men working among Negroes have increased from nine to twenty-two. Seventy-two religious orders of women are now assigned to this field, having 1,670 nuns engaged exclusively in colored missions. More than a thousand of these nuns are teachers of Negro children.

III

Those Catholic writers who desire to win Negroes to Catholicism point out that nearly 8,000,000 members of the race in the United States claim no religious affiliation. They quote Protestant authority for their belief that, of those who claim membership in Protestant churches, less than half take their religious obligations seriously. They use Protestant figures showing the low educational level of the Negro clergy as proof of their contention that even the active membership of the churches can have little real understanding of the Christian religion. They often point out that nearly three-fourths of the professed members of Negro Protestant churches are Baptists. To Roman Catholics this means that these churches cannot keep their teaching pure or their practice consistent, since they lack the episcopal supervision which Catholics are taught is all-important. Considering all these facts and beliefs together, they reason that the field is wide open to Catholicism.

Among Negroes as among whites, the Roman Catholic Church depends mainly on its schools for the extension of its membership. The number of reported converts is substantial if not spectacular. Of a total of about 86,000 converts now claimed yearly by Catholicism, something over ten per cent are Negroes. This ten per cent increase is much higher than that of a few years ago, but in the twelve years between 1928 and 1940 the average per year was about 5,000. Chicago, New York and Philadelphia led in the number of converts reported. This supports Father Gillard's thesis that cities are better places to make converts than the country, and that northern cities are more congenial to Catholic efforts in this direction than those in the south. Since Negro migration to the north has been enormously increased by the present war, it may be expected that the number of Catholic converts will rise sharply. With the six largest centers of Negro population in the country now in the north—New York, Chicago, Philadelphia, Detroit, Baltimore and Washington—Catholic leaders believe they are confronted with an unprecedented opportunity for expansion among members of this race.

The Catholic apostolate to the Negro is laid down on broad lines which should contribute to its success if the hierarchy ever decides to adopt a more aggressive policy. The American Catholic who is probably most influential in shaping the attitudes of Catholic leadership on the race issue is Father John LaFarge, editor of the Jesuit weekly *America.* His book, *The Race Question and the Negro,* is an able exposition of Catholic doctrine on interracial justice. Father LaFarge shows a thorough knowledge of the consensus concerning race now held by scientists and he completely rejects the myth of "Nordic superiority." Nevertheless he bases his appeal for a change of heart by Catholics on Catholic doctrine, not on science. No true Catholic, he declares, can be indifferent to the spiritual welfare of millions of Negroes, "for whom the church is no less a spiritual mother even if not recognized as such."

Father LaFarge holds that the race issue is "primarily a moral question" and maintains that his church "knows no defeatism on moral questions." On the scriptures and on the official pronouncements of the church he sets up "a moral program of race relations." He faces fearlessly such controversial matters as segregation, intermarriage and equality of economic and educational opportunity. He advocates the training of a Negro clergy, something that is now almost non-existent in the Roman Catholic Church, and supports the National Association for the Advancement of Colored People, the pressure organization which has drawn most of the fire of those who seek "to keep the Negro in his place." He lays the foundation of the church's mission to the Negro on the idea of "the catholicity of Christendom. . . . Though the hope of fully attaining Christendom's catholicity seems not to be realizable without a miracle in our day and generation, it is the goal to which the church ever tends."

IV

Father LaFarge's views are representative of that growing body of Catholic opinion which is seriously engaged in trying to win the American Negro to the Roman Catholic Church. While he speaks for a minority, the fact that he writes with the stated approval of the Vatican gives his book and his program unusual importance. And he does more than write. One of the organizations through which he works is the Catholic Interracial Council, whose offices are in New York. Its secretary is George K. Hunton, a lawyer who has given years to interracial education. Mr. Hunton edits the *Interracial Review,* a publication which a leading Jesuit describes as "doing one of the most important works in contemporary periodical literature."

This magazine provides a forum for the discussion of the issues of Negro education, welfare and civic status. It constantly prods the Catholic conscience on the church's religious obligations to the Negroes. Since the magazine goes to each member of the hierarchy, to the editorial rooms of all Catholic papers, to numerous Catholic colleges and high schools and to a large number of priests and nuns, there can be little doubt that its influence

is very great. It has been especially effective in clarifying the minds of Catholic sociologists, who in turn have influenced Catholic social welfare workers. Through the Clergy Conference of Negro Welfare, the council has also made inroads into the conservatism of the priesthood on the race issue.

High on the list of accomplishments of the council is its success in transforming the attitude of the secular Negro press toward the Roman Catholic Church. To change the attitude of that press, which largely dominates Negro thought, from hostility to warm appreciation of the Catholic Church in a decade represents a notable achievement. This it has done by incessant circularization of all the Negro papers with news or other material bearing on Negro-Catholic relations.

An interesting by-product of the work of the council is its beginning of a reconciliation between the Irish and the Negroes. This is important because even Catholic writers hold Irish prejudice largely responsible for the inability of the American Catholic Church to interest the Negro. Since the Irish control the machines which dominate politics and labor organizations in many northern cities, they have a more than spiritual interest in the thousands of Negroes who live in those cities. Negroes vote —in the north. So it is of considerable interest to note that the Interracial Council has recently launched the "Irish-American Committee for Interracial Justice," of which Joseph T. Ryan, chief justice of the New York city court, is president. It is also not without significance that Congressman Joseph Gavigan, a New York Catholic, was the author of the federal anti-lynching bill in a recent session of Congress. Negroes remember with appreciation that this forward step was taken by a Catholic, nor do they fail to note that the leading opponents of such legislation are southern Protestants.

V

While its achievements in this direction are not yet impressive, the position of the Roman Catholic Church in its effort to win the Negro Americans to Catholicism is a very strong one. A beginning has been made on sound lines and the tempo of Catholic progress has been notably accelerated in recent years. It is not impossible that a mass movement of Negroes toward Catholicism may be started whenever the American hierarchy decides that it is prepared to take the risks that are involved for the church. Their growing political and economic strength in the Catholic-controlled northern cities, coupled with the threat to the church involved in the overtures which communism is making to the Negro, may combine with pressure from Rome to illumine the minds of the men who rule American Catholicism. When that happens, the clear teaching of the Catholic Church concerning the equality of races before God will be rediscovered and widely disseminated.

The first sign of this change of mind will be the large-scale opening of the priesthood to Negro youth. Only one institution for the training of Negro priests is now in existence in this country—St. Augustine's Mission House at Bay St. Louis, Mississippi. In 1940 it had only forty-seven students. It has graduated only sixteen Negro priests since it was founded in 1920. While a few Catholic seminaries accept Negroes who want to train for the priesthood, not many are graduated. Father Gillard lists only seventeen Negro priests now living in the United States and six on foreign missions. There is only one religious order for Negro men and it has a total membership of seven. Theodore Maynard, the Catholic historian, commenting on the shortage of Negro candidates for the priesthood, bluntly says that "unquestionably more would have come forward were they not afraid of being snubbed for their presumption."

VI

That the bishops are aware of the anomaly of their position has been shown in recent national meetings of the southern members of the hierarchy in the Catholic Conference of the South. Each year this body meets in a different city. Unlike the Washington meetings of the hierarchy when it is acting as the National Catholic Welfare Conference, the southern meeting is usually attended by a considerable blare of publicity. The purpose seems to be to accustom southerners to the sight of the princes of the faith and to dramatize the fact that the Roman Catholic Church is acquainted with the regional problems of the south. A considerable part of the discussion in each such conference concerns the relation of the church to the Negro. One year the conference bestowed upon Dr. George Washington Carver, the Negro scientist, an award for his outstanding contribution to human welfare in the south. Through such meetings and by means of occasional eucharistic congresses and other dramatizations the church is gradually breaking down southern prejudice against it. But such a program is conducted well within the limits set by a prudent recollection of its own position as an agency of power. There is little in its program to suggest that the church is inwardly consumed by zeal for Negro salvation.

In addition to the efforts which have been described, a number of others can only be listed. The Josephite Fathers (Saint Joseph's Society of the Sacred Heart) have been working among Negroes since 1871. This is the largest religious brotherhood devoting all its energies to this work. The Society of the Holy Ghost, the Society of the Divine Word, the Redemptorists, the Jesuits, the Benedictines and the Mission Helpers of the Sacred Heart are also at work among Negroes. Among the sisterhoods are the Oblates of Mary Immaculate, a Negro women's order, and the Sisters of the Blessed Sacrament, an order started by the wealthy Katherine Drexel of Philadelphia. The latter group also conducts Miss Drexel's famous St. Xavier University for Negroes in New Orleans. The Catholic Board for Mission Work among the Colored People and the Catholic Church Extension Society both raise money to aid Negro missions. The Catholic Students Mission Crusade, which claims a membership of 800,000, includes in its program the study of Negro problems in an attempt to get Catholics "to conform their personal attitudes with that of the Holy Father" on race.

In summary, the Roman Catholic Church has made a beginning in its efforts to win Negroes to "obedience to

Rome." It is only a beginning. The hierarchy is hesitating. But nobody should underestimate the significance of what has been done or look upon the reluctance of the prelates as permanent. The church has kept the doors to the priesthood almost closed to Negroes, but it is beginning to train other leaders. Nearly a hundred Catholic institutions of higher learning today admit Negroes. A decade ago the number was not more than ten.

Even though Maynard, that devout if acidulous Catholic, says that "in most of our churches even today such Negro Catholics as attend have to slink into a few back seats—a Jimcrow at mass!—and are plainly shown that they are not wanted," he still argues that the church stands at the threshold of its greatest opportunity. He notes that many parishes have abolished segregation and become biracial. If the church is ready to throw its whole strength into the effort and make it clear that "in the Catholic Church there is no room for distinction based on the color of a fellow Christian's skin" it can yet, in his judgment, present to the Negro "an intelligent religion of the kind he will not find in his roaring, ranting, Protestant meeting houses." It is not unimportant that he, in common with a great many other American Catholics, today considers this the church's greatest opportunity.

This is the fourth in a series of eight articles. The fifth, dealing with the Catholic program for labor, will appear next week.

BOOKS

Philosophy of Religion Simplified

HIGHROADS OF THE UNIVERSE. *By J. Glover Johnson. Charles Scribner's Sons, $2.50.*

ATTEMPTING to write an introduction to Christian philosophy which will include all the major problems of Christian thought without becoming shallow calls for courage. Mr. Johnson has attempted it and in large measure he has succeeded. He has written an introduction which presupposes only the average high school graduate's level of knowledge. One does not need to know any philosophy in order to comprehend this book; therefore it should be immensely valuable for the laymen in the churches. The discussions begin in the terms with which the typical secular man approaches his problems and then introduce the relevant theological concepts. Thus the author starts where modern man is in his thinking.

It is somewhat beside the point that the book is full of simplifications because it does contain so much and will offer to many a systematic start on the problems which confront the modern Christian. It is divided into three parts. One, titled "The Realm of Science," deals with the universe and the life found within it, particularly man and his nature, and draws the implications for religion. Since Mr. Johnson tends to present only the implications which appeal to him, the reader may sometimes be surprised to discover that his own deepest response to the natural scene has been other than Mr. Johnson's. The author might have indicated more of the variety of responses which different Christian thinkers make to the same empirical data about the universe.

The second part, dealing with "The Realm of the Spirit," surveys the various formulations which men in different cultures have given the religious spirit and then in more detail presents the Christian view of Jesus of Nazareth as a revelation of God. The concept of God revealed by Jesus is then examined for its implications regarding evil and immortality.

In "The Realm of Social Progress" Mr. Johnson develops the idea of the Kingdom of God in relation to the problems of race, of vocation in an industrial age and of universal peace.

From a technical point of view, Mr. Johnson can be accused of certain sins of commission and omission. The worst sin of commission is antiquity of psychology and sociology. The former is an almost unrelieved associationism; the latter belongs to the nineteenth century insofar as it tends to see the individual man as society's basic unit. Coupled with this shortcoming is a failure to include even a single chapter on the development of the Christian church or any significant indication of the developmental character of Christian thinking and its implications for religion. The sin of omission is evidently related to the circumstances under which Mr. Johnson wrote the book. He is head of the department of religion of Mount Hermon School for Boys, the classrooms of which have provided the laboratory in which he has tested the method of presentation of his material. The range of subjects covered is also a reflection of the adolescent interests of his pupils: the attention to the natural scene, to world religions, and to specific social problems is more in the terms of an adolescent's curiosity about a fascinating environment to be observed than in terms of an adult's response to an amazing complexity with which a man must grapple and in the midst of which he must make ultimate decisions that involve the welfare of all who are in any way related to him.

The book deserves to be judged not only as an introduction to Christian philosophy but also, and more rightfully, as a demonstration of what Mr. Johnson has accomplished in presenting religion within the context of the secondary and higher levels of education. It is thus an immensely important piece of evidence relative to the current interest in the place of religion in general education. It goes a long way in giving concrete proof of the frequent assertion that religion does have such a place. In this respect the book is virtually a pioneer in its field. It is unfortunate that it is not being so presented to the public.

W. B. BLAKEMORE, JR.

Books Received

Church History in the Light of the Saints. By Joseph A. Dunney. Macmillan, $2.75. The history of the church as viewed through Roman Catholic eyes, with emphases and omissions alike designed to serve an apologetic and propagandist purpose, could scarcely be better written than Father Dunney here writes it. The thread of the story is the lives of twenty-one saints, from St. Peter to St. John Vianney (19th century France). The biographical approach to church history has great value. Remember

the series of three volumes by Case, McNeill and Sweet, which are pure history, not polemic and propaganda. But with due allowances for what might be expected, Dunney's book is excellent. The thaumaturgical stories of the saints and the support some of them gave to policies of persecution are played down, and their fine human and Christian qualities are played up, as they should be. People who opposed them fare badly at the author's hands. Abelard, hounded by St. Bernard, is sadly misrepresented. Luther, contemporary of Ignatius Loyola, becomes "the inflammatory and sensational Luther," an "unhappy, tortured escapist . . . the ill-tempered, vulgar drift of his *Table Talk* reveals nothing if not the soul of a man fallen from grace."

More than Conquerors, An Interpretation of the Book of Revelation. By W. Hendriksen. Baker's Book Store, Grand Rapids, $2.25. Third edition of a work first published in 1939. The author is professor of New Testament in Calvin Seminary of the Christian Reformed Church. The author interprets the vivid imagery of the Apocalypse as rooted in the time in which it was written, not as prediction of events in the far future. He is a conservative to the point of characterizing as "radical" any who deny that the apostle John wrote either the Fourth Gospel or Revelation.

An Anthology of Jewish Humor and Maxims. Compiled and translated by Elsa Teitelbaum, edited by Abraham Burstein. Pardes Pub. House, New York 10. Jews enjoy stories at the expense of Jews, but especially when Jews tell them. These are not the cheap humor of caricature, but something much closer to the realities of the Jewish mind in its lighter moments and to Jewish customs, especially in eastern Europe. The maxims include a considerable anthology of sententious and proverbial wisdom.

Modern Korea. By Andrew J. Grajdanzev. John Day Co., $4.00. Korea is the scene of Japan's first and greatest experiment in aggressive imperialism on the Asiatic mainland, beginning thirty-four years ago. This volume, prepared under the international secretariat of the Institute of Pacific Relations, gives a concise history of pre-Japanese Korea and a very thorough and detailed account of everything thereafter, including government, finance, education, religion, industry, agriculture, transportation, with ample statistical data. It is an authoritative handbook of a country which is little known but which must be thoroughly understood by those who determine the postwar arrangements in eastern Asia.

Till We Meet Again. By David S. Lamb. Steven Publishers, 2258 Euclid Ave., Cleveland. A well planned and skillfully executed little book for the service man—especially, says the author, "the type of man who does not usually read books of devotion or the deeper type of books on world problems." It includes good advice to the soldier on making his adjustment to army life, clear discussions on personal and moral problems, and devotional materials. The author was first an enlisted man, then a chaplain, in the First World War, now a Methodist minister at South Euclid, Ohio.

Pastoral Work and Personal Counseling. By Russell Dicks. Macmillan, $2.00. (To be reviewed.)

Our Bethlehem Guests. By William Allen Knight. W. A. Wilde Co., 60 cents. A delicate and devout Christmas story.

The First to Kneel. By Catherine Parmenter Newell. W. A. Wilde Co., 60 cents. "Newell" and "Noel" might be relatives terms. In good blank verse, with lyrics interspersed, the author writes a nativity story which revolves about a boy who, having become separated from his parents as the boy Jesus did on a later occasion, fell in with Mary and Joseph and became a lodger with them in the stable on the night of the nativity.

Lamps Without Oil. By Gaston Foote. Paragon Press, Montgomery, Ala., $1.50. This is the obvious title for the fifth sermon (on the foolish virgins) among the fourteen sermons here presented. But it is not a very appropriate title for Dr. Foote's book, for there is plenty of oil in his lamp. His pulpit, in the First Methodist Church of Montgomery, Alabama, shines afar.

CORRESPONDENCE

Why Protestant Chaplains Fail

EDITOR THE CHRISTIAN CENTURY:

SIR: It has been interesting to follow the discussion in your correspondence columns concerning the relations between Catholic and Protestant chaplains in the army. Probably the most revealing fact which one gathers from such discussion is the unwillingness of Protestant chaplains, and Protestantism in general, to recognize the situation for what it is. If an honest attempt be made to determine the basic causes for disagreement and lack of concord between the faiths, it will be found that Catholic chaplains are simply taking advantage of a situation to the same extent that Protestant chaplains would if the situation were reversed.

In plain words, the strength and power of the Catholic Church in the army are simply a result of the weakness and division found in the Protestant faith. Protestantism has been amazingly lethargic in admitting its own weaknesses. Nothing has been more deceptive than the popular feeling that wartime has brought about a tremendous strengthening of religious convictions among our Protestant young men.

This religious reawakening is to be found in conditions of combat and extreme peril. There is also evidence of religious interest where our most talented and gifted chaplains happen to be serving. But, taking the picture as a whole—and this will be verified by the experience of hundreds of Protestant chaplains—the lack of loyalty and conviction among Protestant men in the service is appalling. Instances are legion where worthy and devout Protestant chaplains, with their most conscientious and earnest efforts, have met an almost defeating spirit of spiritual ignorance and indifference among their men which is simply their undeserved heritage from our churches back home. One may support this statement by pointing to the almost universal condition of empty army chapels at Protestant service time back in the States before units come overseas; the almost complete absence of officer personnel in any Protestant services; the extreme difficulty which Protestant chaplains experience at times in gaining the proper respect and recognition among the higher levels of command.

These conditions are not to be blamed upon the army or upon any other religious faith. Protestantism has no one but itself to blame for the fact that it has not sufficiently challenged its youth to hold them at times when religious faith is being purged with fire. Our young men have come into the service with a distressing lack of knowledge concerning the most fundamental religious teachings. Only an increasing awareness of this fact among Protestant leaders will stir them to necessary action. Men in the army are frankly critical of the sincerity of conviction and vitality of the Protestant faith. The issue must be met squarely for what it is.

Hdqs., 3rd Bn., 132nd Inf.,
APO 716, c/o Postmaster,
San Francisco, Calif.

JOSEPH T. RILEY,
Protestant Chaplain

Chaplains and Ministers

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent editorial, "Orphaned Chaplains," has struck a responsive chord. While many religious bodies have supplied us generously with literature for distribution to the men, the need for a concerted Protestant backing has not been met. I doubt if any civilian minister, shepherded safely behind the folds of a Protestant community, can appreciate the impact of your words as fully as can a Protestant chaplain.

Your editorial raises certain kindred questions. You say that "a vitiated and disillusioned chaplaincy today stands in judg-

ment on the denominations." How true, and yet how false!

Is it fair to describe the chaplaincy as "vitiated and disillusioned"? No doubt, there are many chaplains (to say nothing of clergymen in general) who fit into this category.

The fact that many are not going back to the civilian parish (as you pointed out) does not necessarily justify the description. Is it possible that during the past four years a considerable number of restless clergymen have used the chaplaincy as an exit from the ministry? Is it possible that a few have entered the chaplaincy with no intention of going back to the parish?

A "vitiated and disillusioned chaplaincy" is a rather strong term. True, most of the chaplains have been shaken from their lofty branches to a very muddy earth. They have discovered that their fine homilies and polished rituals do not seem to be related to that mud. Often the shock is terrific.

But who is calling the kettle black? Are not the chaplains civilian clergymen in uniform? And if our chaplaincy is "vitiated and disillusioned," is it not time to re-examine the training and discipline of the ministry as a whole?

Ninth Infantry Training Battalion, Camp Wheeler, Ga. — GARY BOUSMAN, Chaplain.

A Veteran Renews

EDITOR THE CHRISTIAN CENTURY:

SIR: With 93 years of life behind me, with sight growing dim, with hearing bad, with a gospel ministry of 71 years passed, with a temptation to say to the church, which I have served these 62 years, good-bye; with the ever occurring thought that eternity is at hand, it is strange, to say the least, that I am renewing my subscription for one of the very best religious journals in America. Well, I suppose as long as the mind can grasp thought, as long as one can forget the infirmities of the body, and find pleasure in being mentally and spiritually absorbed in what is transpiring in the world about him, he may glorify God to the end of life here, while anticipating the glories of the life beyond.

Yours in the love of humanity and in the love of God,

Nineteenth Street Baptist Church, Washington, D. C. — WALTER H. BROOKS.

[Dr. Brooks must be among the oldest ministers in active pastoral service in the United States. He was born in slavery. There are few Americans whose words of approval could mean more to The Christian Century.—THE EDITORS.]

Fuller Information

EDITOR THE CHRISTIAN CENTURY:

SIR: In the November 29 issue of The Christian Century reference was made to the recent inaugural of our new president, T. Leonard Lewis. One would get the impression from reading the article, many of the contents of which are very good, that our new president is simply a Bible school graduate, and no more. May I respectfully call your attention to the fact that Dr. Lewis is a graduate of Wheaton College, in Wheaton, Illinois, and that he has his B.D. and Th.D. from Northern Baptist Theological Seminary in Chicago.

Gordon College of Theology and Missions, Boston 15, Mass. — BURTON L. GODDARD, Acting Dean.

Postwar Conscription

EDITOR THE CHRISTIAN CENTURY:

SIR: The threat of conscription as a permanent peacetime policy strikes at the heart of religious liberty. Wherever conscription has flourished, freedom of conscience has narrowed down to a mere theory. Religious groups opposed to military service like the Quakers or Mennonites have been forced to migrate or have remained to wither away into an ineffectual remnant. For this reason the churches of America, both clergy and lay members and regardless of denomination, should unite to throw their full weight against the current trend of thinking in the United States. If as a nation we adopt peacetime conscription, we should know that we must bid farewell to that free atmosphere which drew to these shores the Pilgrim fathers, William Penn and his followers and the host of settlers of other religious faiths who sought in the New World a place to live and worship without subservience to the state.

During the coming weeks conscription will be extolled as a panacea for all our ills. It will be argued that compulsory military training will improve our health; inculcate discipline and patriotism; stimulate industry and trade; relieve mass unemployment; uphold the peace and, above all, safeguard us from attack. All these claims can be disputed and most of them easily disproved. The fact is that, save to wage war, the army serves no constructive purpose civilian agencies cannot serve to better advantage.

To raise the question of permanent conscription at this time jeopardizes the hope of creating that atmosphere of confidence among the nations of the world which is essential to enduring peace. It is a confession that we do not expect to be able to write a peace that can endure. If this is the fact, despite military victory we will indeed have lost the war.

But the issue is deeper than arguments of expediency or peace strategy. Military conscription is a blow to religious liberty, the cornerstone of our democracy. It violates our deepest Christian faith that God has created man a free moral agent, to live in peace with his fellows.

American Friends Service Committee, Philadelphia, Pa. — JOHN F. RICH.

New Commission Needed

EDITOR THE CHRISTIAN CENTURY:

SIR: Anent your reference to Mr. Roosevelt's language in the voting booth, as reported—he does not say how fully—by himself and with more coverage by *Time* magazine, let me call your attention to a proposal made a few years ago by the late Dr. Hubert C. Herring, Sr., that an Ecumenical Commission be appointed to Devise and Publish a Suitable Form of Sound Words to be Employed by Pious Persons under Circumstances of Extreme Provocation. If such a commission is to be appointed, who could do it more appropriately than our pious President?

Racine, Wis. — JOHN ANDREW HOLMES.

Reprints Requested

EDITOR THE CHRISTIAN CENTURY:

SIR: Having just read your powerful editorial "Into the Unknown," I feel greatly constrained to commend you for it and to request reprints if they are available. I so often quote from The Christian Century that I feel now I must quote the entire editorial. I can use 250 copies unless the cost is too high. I will greatly appreciate a reply quoting the cost of reprints.

Community Methodist Church, Shelby, Mont. — RICHARD LUNGREN.

EDITOR THE CHRISTIAN CENTURY:

SIR: The article "An Un-American Marriage," by Benjamin Lotz, excellently describes the difficulties involved in marriages between Catholics and Protestants. When I was reading this article, the thought came to me that it would be profitable to have it published in pamphlet form for distribution among young people contemplating such a marriage. I for one would be glad to secure a goodly number of copies, for I recall several instances when tangible material would have added weight to suggestions of mine.

First Baptist Church, Helena, Mont. — HENRY M. KOSLOW.

[We are receiving a steady stream of letters asking for reprints of these two articles. The Christian Century is running clear up to the deadline of its quota of paper and regrets that it is unable to comply with these requests.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Seek Mandate for Colonial Peoples

Shotwell Committee Would Strengthen Dumbarton Oaks—Congregationalists Sell Historic Church to Catholics

(Correspondence from New York)

NEW YORK, Dec. 9.—After four years of study by experts, the Commission to Study the Organization of Peace has released a statement on the colonial problem designed to complement the Dumbarton Oaks proposals. The commission, headed by Prof. James C. Shotwell, urged the establishment of a permanent trusteeship council of 15 experts to supervise administration of colonies taken from the Axis after the war and of present mandated territories. Dr. Shotwell explained that the adoption of the declaration of principles would pledge the United Nations "to regard themselves as responsible to the international community in the governing of dependent peoples." He said that the council itself is made responsible to the international organization, which has the power to designate and remove members, to require annual reports from administering authorities and to draw up a special charter by which each territory is to be administered as a trust.

* * *

Congregational Church Bought by Catholics

An unusual ceremony took place in Brooklyn last Sunday when the former Congregational Church of the Pilgrims on Brooklyn Heights was rededicated by Bishop Kearney as the Catholic Church of our Lady of Lebanon, Maronite Rite. The liturgy of the new church is in Syriac and the consecration of the mass is in Aramaic, the language supposedly used by Christ at the Last Supper. With a congregation of 2,000 in Brooklyn, the rite has about 40,000 members in the United States. Many of the features of the Pilgrim Church, over 100 years old, were left intact by the new congregation. Five new altars and several shrines have been added, however. Thousands of Catholics walked in the processional march and jammed the church for the two and one-half hour dedication ceremony.

* * *

Negro Pastors Welcomed Into Clergy Group

Founded 60 years ago, the Bedford Protestant ministers' association, continuing the tradition of liberalism of one of its leading members, the late S. Parkes Cadman, has opened its membership to Negro ministers. At a meeting of the association held Friday at the Throop Avenue Presbyterian Church (which only last week was sold to a Negro Methodist congregation) a resolution introduced by Horace E. Clute, pastor of St. George's Episcopal Church, specified that Negro college and theological seminary graduates who have churches in the area should be invited to join the association at once, with full privileges.

* * *

Bishop Hobson Returns

Bishop Henry W. Hobson of Ohio, who was expected to return from Europe in time to address the Federal Council meetings last week in Pittsburgh, arrived in New York in time to preach at St. James Church, Manhattan, on Sunday. He praised the remarkable "will and spirit" of the American troops and expressed amazement at the flow of military equipment, which he described as a "miracle of supplies." The bishop especially praised the chaplains and their ministry to the "religion deep down within men." He also revealed he was the last person outside the family to talk with Archbishop William Temple.

* * *

Youth Listed as Educational Casualties of War

The National Child Labor Committee this week declared in its annual report: "By the end of 1945 there will be approximately 3,000,000 young people, ranging from 14 to 22 years, who left school for employment during the war years before reaching the age of 18 and before completing high school. Many will have had no more than elementary school education and the majority not more than two years of high school." After the war it will be economically important, as well as socially desirable, that as many as possible of these young persons be removed from the labor market and directed to some type of educational program.

* * *

Ask for Cooperation With Labor

At a luncheon meeting held at the Waldorf-Astoria hotel, H. W. Prentis, Jr., president of the Armstrong Cork Co., told the National Association of Manufacturers that labor and business should join now in setting up a small committee of public-spirited citizens to work out a program of concrete recommendations on the problems of labor and industry for submission to Congress at the earliest possible moment. "If we in labor and business are sincere in our desire to maintain our free institutions in America, why can we not act as intelligent, free men and present Congress with a constructive program that we ourselves have helped to formulate?" Mr. Prentis asked.

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And So Forth

Arlando Marine, a Quaker leader in Brooklyn and a director of the American Bible Society, died in his Brooklyn home Sunday. Arthur Lucas, a Methodist minister for 50 years and former Y.M.C.A. secretary for New Jersey, passed away at Orange Memorial hospital on Tuesday.

At the opening of the new Brooklyn Bible and Religious Book Store, the first functioning unit of the new Protestant center, Harold B. Pretlove, president of the Brooklyn Bible Society, presented Borough President John Cashmore with a beautiful leather-bound Bible.

J. HENRY CARPENTER.

Britons See This As Final Crisis

General Assault on Germany Believed Likely to Succeed—Debate Return of Soldiers to Their Families

(Correspondence from England)

LONDON, Nov. 20.—From both sides of the battleground comes the declaration that the last crisis has come, and unless General Winter intervenes the decisive hour is at hand. On the 400-mile front in the west, as I write, the pace is quickening, especially toward Alsace. We have read many rumors about Hitler, Himmler, and the inner condition of Germany. The only thing which can be taken for certain is that the Germans have to face an ordeal which will demand more than Himmler is able to provide. This does not mean that the gamble for time is already decided; but it never seemed more probable than now that the one thing most dreaded by the German general staff, the simultaneous attack on every side, is near at hand.

* * *

Dr. Visser 't Hooft Visits England

There are visitors in England today who will be able to give our people first-hand accounts of the conditions under which Christian churches are living in other lands: Pastor Boegner, Bishop Chen of China, our old friend Dr. Warnshuis from America, and Dr. Visser 't Hooft, who has already addressed a large company gathered by the British Council of Churches. No one can speak with more knowledge of the ecumenical movement than he. He said that the sufferings of Christian people on the Continent are not primarily physical, but even more mental and spiritual. Christian men have been forced to think out problems of Christian morality against a background of urgent duty and, as they feel, God-given responsibility in the liberation movement. The ecumenical movement has stood up well under the strain of the first great war since its inception. The chief problem that faces it, he believes, is that of leadership; the deaths of William Temple, William Paton, Theodore Hume and others have left a tragic gap in the ranks. There is a revival of Christian life on the Continent, Dr. Visser 't Hooft reports. The Bible is being rediscovered, and with that the "life of the individual parish and congregation as a manifestation of the body of Christ in the midst of hostile or indifferent environment." The sense of exhilaration which this has brought even the horrors of a concentration camp have not been able to overcome.

* * *

Williams Receives a Promotion

R. R. Williams, who at present is serving with conspicuous ability as director of the religious division of the ministry of information, has been appointed principal of St. John's College in the University of

Durham. Those of us who worked with him in the United Council of Missionary Education and other cooperative missionary work in which the churches come very near together, know him as both a masterly theologian and an accomplished administrator. The missionary societies, as I have remarked before, provide many leaders for the church. There could be no better preparation for such high office than that through which Mr. Williams has passed.

* * *

To Erect a Shrine In Malta

It is a becoming thing that the *Spectator* should undertake to raise $8,000 for a shrine of remembrance in St. Paul's Anglican Cathedral in Malta. The shrine will call back to memory the dead who fell in that immortal defense and no less the devotion of those who lived on. We are learning today more clearly than we knew at the time what were the issues being decided while we looked on. Here is one example: "Had Malta fallen, it is probable that Rommel, with undisturbed communication with Italy, might have built up his army and his stores effectively enough to have occupied Egypt before we were ready to attack at El Alamein and make the African landings; and Malta was within an ace of capture by starvation."

* * *

Fear Destruction Of Families

There have been serious debates upon the demobilization of the forces after the war. The importance of the problems it raises can be shown by the fact that the exposition was left to Mr. Churchill. The experience of the period after the last war showed how serious a matter it is to plan in good time, that the boys may come home with as little injustice and partiality shown to them as may be. The main facts which were set before Parliament were these: When the war with Germany is over, in all probability the war with Japan will not be ended, and it will be impossible to carry through any complete scheme of demobilization. It is important to insure that the available manpower of the nation shall continue to be used where it is most needed. It is just that those who have been overseas should have priority in demobilization, yet no hard and fast rule can be made. At the same time it is most necessary to see to it that homes should not be broken up for a day longer than necessary. It must be remembered that the Englishman, although he makes an excellent soldier, is always a civilian in uniform, glad to get back to his home. The business is a very difficult one. It seems as if the Commons, although critical on many matters, is satisfied that the government has taken into account all the necessary facts and will do its best.

EDWARD SHILLITO.

Presbyterian Radio Series Planned

Men's groups in the Southern Presbyterian Church are planning to sponsor radio programs in their areas during the early months of 1945. A library of six 15-minute "Presbyterian broadcasts" on records will be available, with speeches by ministers of the church. Plans are being made, too, for a later series on religious drama and a children's hour.

Negroes Lack Hospital Care

Their Doctors Seek Right to Practice in Memphis, Nashville Public Institutions—Farmers Meet

(Correspondence from Memphis)

MEMPHIS, Nov. 27.—Terrell Memorial hospital (Negro) is in the midst of a campaign to raise $250,000 for expansion. Negro doctors are not permitted to practice in Memphis hospitals for whites—the city hospital included. With 43 per cent of the city's population, Negroes have access to only 12 per cent of existing hospital facilities. In Nashville, 11 Negro doctors recently went into court in an effort to compel the board of the city's General hospital to permit them to practice there.

* * *

Southern Governors Discuss Equality

At a conference of southern governors which closed today in Biloxi, Miss., a committee was appointed to conduct a study of the south's educational problems, with particular reference to working out equal educational opportunities for the Negro. "I believe the only hope for America is to have equal opportunity for all, whether they be white or black," declared Gov. J. M. Broughton of North Carolina in a speech made during the conference.

* * *

Tenant Farmers Suggest Land for Veterans

The Southern Tenant Farmers Union, which closed its annual meeting in Little Rock Nov. 17, adopted a resolution asking the federal government to make public lands in 13 states available for homesteading by farm workers and returning service men after the war. H. L. Mitchell of Memphis, re-elected president of the union, said that an arrangement with other unions and employers whereby union members are helped to find jobs during periods of the year when they are idle has proved so successful that "it is believed a pattern has been set for meeting peak seasonal needs on farms and in industries throughout the nation." The convention heard a report that a minimum of 50,000 workers will be available on plantations of eastern Arkansas, Missouri and Mississippi for three to five months after this year's cotton crop is picked. It also adopted a resolution calling upon its members to picket all cotton processing plants employing war-prisoner labor.

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Jehovah's Witness Is Sentenced

H. A. Hines, a leader of Jehovah's Witnesses in Memphis, was sentenced last week to three years' imprisonment for violating the Selective Service Act, although the jury recommended "extreme clemency." Hines said he tried repeatedly to obtain a deferment under a clerical classification, but his draft board denied the rating. He acted as his own lawyer and some 50 members of his sect were with him in court to hear him argue his

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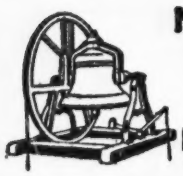

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case. Judge Boyd has denied motion for a new trial. Another sect to make Memphis headlines the same week is the Church of God, which originated in North Carolina in 1903. Because of their faith, Mr. and Mrs. E. C. Williams refused to have a physician for their sick child, praying all night instead. The child died, an autopsy revealed, from "emaciation and pneumonia." The sheriff announced: "It was sheer neglect, but because of their religious beliefs no court charge can be placed against them."

* * *

And So Forth

Methodists of the Memphis conference (west Tennessee and Kentucky) held their annual meeting here Nov. 8-11. Their share of their denomination's "Crusade for Christ" fund is to be $3 per person. The Little Rock (Ark.) annual conference was in session at the same time.

Tennessee Baptists held their annual convention in Nashville, Nov. 16, while those in Mississippi were meeting in Jackson. The latter group heard that there had been 12,000 baptisms in the state's 1,600 Baptist churches during the past year.

The Mississippi Federated Cooperatives, composed of 29 cooperatives and serving 60,000 farmers in the state, is one of the organizations which are helping make strong the rural life movement sponsored by Governor Bailey.

MARSHALL WINGFIELD.

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Teachers Plead For Draft Delay

National Council for the Social Studies Asks for Postponement Until Peace Aims and Needs Are Clarified

(Correspondence from Northern Ohio)

CLEVELAND, Dec. 7.—Opposition to any immediate action on compulsory military training was registered here last week by the National Council for the Social Studies, which asked delay "until our educational and military experience in this war has been evaluated and until our military needs under the emerging world organization are clear." The 24th annual meeting of the council brought college and high school teachers of social studies from points throughout the nation to consider their responsibilities in the task of reconstruction. Its deliberations would have done credit to any religious body; it denounced isolationism, observed with satisfaction the mounting interest and participation in the planning for peace and the establishment of a world organization, recommended an international educational office, asked more careful selection of personnel to deal with returning veterans and indorsed all efforts to provide equal opportunities for all groups, such as the establishment by Congress of permanent fair employment practices.

* * *

Pastors of Three Faiths Conduct Joint Funeral

In a fitting sequel to the city's response in providing relief for homeless and bereaved families in the gas fire disaster of late October, Catholic, Protestant and Jewish clergymen officiated in community funeral rites for 61 unidentifiable dead. A circular burial plot was provided in Highland Park, a city-owned cemetery, the funeral directors' association took care of all arrangements and delegations of civic officials joined the 2,000 who came to mourn. Space has been set aside for a memorial shaft which is to be erected soon with contributed funds. The services were read by Bartholomew J. Ponikvar, whose Catholic parish adjoins the stricken area; F. H. Groom, representing the church federation; W. H. McKinney, president of the ministerial association; and Armond E. Cohen, rabbi of the Cleveland Jewish Center.

* * *

Governor-Elect Shows Independence

In the election of Frank J. Lausche, now serving his second term as mayor of Cleveland, to the governorship of Ohio, the people of this state violated most of the accepted traditions of politics. The new governor is a Roman Catholic and the son of immigrant parents. He maintained independence from state and city political organizations. He spent very little money in a campaign that was almost entirely personal. He is a Democrat in a traditionally Republican state. But his evident integrity, supported by an excellent record in Cleveland, won enough votes that he ran well ahead of the national Democratic

ticket in every section of the state. Apparently religious and sectional prejudices have somewhat subsided. Soon after the election Mayor Lausche returned $1,749 to the city of Cleveland as a refund of salary covering the time he spent in his campaign.

* * *

Committee Recommends Mental Aid Program

A sweeping renovation of Ohio's mental health program is recommended in the report of a governor's committee, which was appointed more than a year ago following protests over conditions at Cleveland state hospital by a church committee. The new program calls for emergency expenditures of $36,710,000 to provide an extra 18,250 beds for all types of mental patients. Another $35,000,000 would be expended over a ten-year period for additional buildings and for the provision of adequately trained professional and service staffs. Legislation to enact the recommendations will have the support of church and bar association groups. Hal H. Griswold, a former state welfare director, is chairman of the committee.

* * *

Committee Will Study Anti-Semitism

The interracial relations panel of Cleveland's postwar planning council has just named a committee to study anti-Semitism and to recommend means of reducing it. Leonard W. Mayo, chairman of the panel and dean of Western Reserve University's school of social sciences, appointed F. Leslie Speir of the Cleveland board of education, D. R. Sharpe of the Cleveland Baptist association, Mrs. Barnett R. Brickner of Euclid Avenue Temple and Henry Bailey, industrialist, for the investigation. Attention will first be given to the so-called "Christian Front" organizations.

* * *

And So Forth

Clergy and laity from cities in Ohio, Pennsylvania and Michigan joined in impressive ceremonies Nov. 26 in St. Michael's Russian Orthodox Church and St. Theodosius' Cathedral honoring Archbishop Theophilus of San Francisco, ruling head of his church in this country. The celebration marked the anniversary of the metropolitan's elevation, which took place in Cleveland ten years ago.

At the recent assembly of the United Council of Church Women in Columbus, a committee was appointed with power to act in the issue of merger with other interdenominational national agencies, which may require action before the next meeting in 1946.

Recent visitors who preached in Epworth-Euclid Methodist Church were Walter Hubert Waddeley, bishop of Melanesia, and C. Irving Benson, pastor of Wesley Methodist Church, Melbourne, Australia.

Reginald T. Kennedy, who has been regional director of the National Conference of Christians and Jews for four years, has resigned to enter business in New York city.

Unoccupied wartime housing units at Windham, Ohio, have been made available for use of returning married service men who will attend Hiram College, through application of President Paul H. Fall to the Federal Housing Authority.

O. M. WALTON.

Declares Ministers Neglect Teaching

Bader Charges Clergy Are Indifferent to Education—Hutchins Says Colleges Face Corruption by Government

(Correspondence from Chicago)

CHICAGO, Dec. 8.—Some pastors are alive to what is happening in the church schools as attendance records show continuing decreases, but "a surprising number of pastors have taken their hands off the educational program and give it little encouragement or scant support," says a report written by Jesse Bader, secretary of the department of evangelism of the Federal Council of Churches. The International Council of Religious Education here reports that the mission to teachers, conducted jointly by these two bodies, held meetings in 35 centers in as many states from Oct. 11 to Dec. 1. In one community, the population had increased 34 per cent; the membership of the churches had gone up 11 per cent; the membership of the church schools had gone down 10 per cent. The conferences revealed that 50 per cent of the young people of America are receiving no religious instruction. Yet 70 per cent of the church membership comes from the church schools. Half of the church school membership never comes into church membership. Conference leaders, says the report, came away convinced that the greatest body of people in America ready to help the churches and their ministers in the task of "reaching the unreached" is the two million church school teachers.

* * *

Fears for Quality Of Education

Because colleges are likely to be financially hard pressed at the end of the war, they will in all probability accept veterans with government funds who are without educational capabilities or interests—a step leading to the further "dilution of an already diluted education system," said Robert M. Hutchins, president of the University of Chicago, in his annual report. "The overwhelming majority of veterans will be interested in vocational education," he said. That, he felt, would add to the oversupply of technicians, already certain to be great as a result of training in the armed forces. It will add, too, he said, to the "already large number of uneducated technicians. Bad education is worse than none, and more bad education is worse than less. . . . Illiteracy is better than literacy if what we read is degrading. Free communication will not help a world of peace if what is communicated is lies, invective and propaganda. Although it is important that the returning veteran fit into the economic system and be able to support himself, it is far more important that he be able as a citizen to contribute to the solution of the great problems which the country will face in the next generation."

* * *

National Youth Fair Meets

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of Terre Haute, Ind., who took over a 158-acre farm three years ago when his father died and the hired man quit, was judged the national achievement champion, highest honor of 4-H clubs, when they met here last week. In a little green book in neat lines was the record of his turning a profit of $14,000 on the farm during that period. Mary Jo Morgan of Laurel, Miss., was named the girls' national achievement winner. Her record showed $6,808 profit from gardening and poultry raising. For leadership of other boys and girls, Donald F. Sullivan, 19, of Potsdam, N. Y., and Mildred Reid, 20, of Bristol, Conn., were named national champions. The exhibits of stock and stock judging, home products, cooking, styles and clothes making of the 4-H club members combine each year to create a national youth fair which also has the inspiration of a religious conference.

* * *

Famous Settlement Celebrates

Chicago is celebrating the 50th anniversary of the back-of-the-yards settlement house started by Mary McDowell following the Columbian Exposition. Variously called "Fighting Mary," "the Duchess of Bubbling Creek" and "the Garbage Lady," Miss McDowell, daughter of Malcolm McDowell, Abraham Lincoln's paymaster, has done an amazing work in the transformation of a notorious community and has helped the Poles, Mexicans and Czechs who live in it. Among those who have been closely associated with the settlement are Thomas G. Masaryk, first president of Czechoslovakia, and his sister Alice; Upton Sinclair, who stayed in the settlement while gathering material for his book, *The Jungle;* the late Judge K. M. Landis, who as a boy attended the settlement dances; Margaret Culkin Banning, short story writer; and William L. Chenery, publisher of *Collier's.*

* * *

University of Chicago Looses Baptist Tie

The board of trustees of the University of Chicago last week ended the last semblance of Baptist control over the university when it removed the present requirement that the majority of the board should be members of Christian churches and a majority of these be Baptists. Originally, under the terms of John D. Rockefeller's first gift to the university, the president of the university and two-thirds of the board were required to be Baptists.

CHARLES LESLIE VENABLE.

Chaplains' Families Receive Medals

The army has posthumously conferred upon four chaplains its Distinguished Service Cross for giving up their own life belts to soldiers when their transport, the Dorchester, was sunk off Greenland on Feb. 3, 1943. The chaplains were Clark V. Poling, Schenectady, N. Y., son of Daniel Poling, editor of the *Christian Herald;* George L. Fox of Chicopee Falls, Mass.; John P. Washington of Newark, N. J.; and Alexander D. Goode, Washington, D. C. The first two were Protestants, the third a Roman Catholic and the fourth a Jew. Chief of Chaplains William R. Arnold said in giving the award: "The churches of America can be proud that such men carried their banners into this war."

Rainey Dismissal Arouses Texans

Ex-Students Say the Charge of Political Control Over University Units Is Founded on Fact

(Correspondence from Texas)

WACO, Dec. 2.—Spending three days on the campus of the University of Texas along with other invited ministers during Religious Emphasis Week, this correspondent was able to study at close quarters the progress of the intense controversy which has arisen between recently deposed President Rainey and the irate board of regents of the university. The thoroughgoing investigation instituted by the legislative committee was proceeding through long hours far into each night, with details spread over the front pages of the newspapers. It has now been concluded, and the report will be submitted to the senate when the legislature convenes in January.

* * *

Public Sentiment Favors Rainey

It would appear from press accounts that Dr. Rainey has come off with public sentiment solidly behind him in his contention for academic freedom and religious liberty and in his defense of his management of problems, even to a delicate matter of proved homosexuality on the part of certain teachers who were dismissed from the institution. The regents, however, put up a stiff defense of their side, scoring their most plausible grounds for complaint in connection with the troubles which have harassed the medical branch. Eleven members of the council, ex-students representing a large organization, and former Attorney General Bobbitt have declared that Rainey's allegation that an interlocking system of political control over the various state colleges exists was well founded. They trace the beginnings of such a system back to United States Senator W. Lee O'Daniel, who as governor appointed regents congenial to his economic ideas; and, further, say that Governor Stevenson has continued the dynasty. The ex-students demand an entirely new board of regents and the reinstatement of President Rainey.

* * *

Students Ask for Reinstatement

It cannot be doubted that the present faculty and student body unanimously wish the president's restoration. When it was thought that the regents, who met in El Paso last week, were about to elect a successor, the faculty wired a request to the governing body not to elect anyone at this time. On Thursday evening, when Dr. Rainey presided over a convocation of students, faculty and neighbors for Edwin McNeill Poteat's concluding address in the Religious Emphasis Week series, everyone stood in his honor. One could not fail to be impressed with the deep seriousness of all on the campus following the exciting events incident to the president's dismissal. The common expression was to the effect that Rainey had offered himself up for a cause; that justice compelled his re-election; but that expediency and compromise probably would force his elimination.

* * *

Texas Glimpses Meaning Of Academic Freedom

Whatever the outcome of the controversy, Texas has gone through a most disciplinary experience and has learned much about the necessity for academic freedom in the administration of its institutions of higher learning, with the prospect that political interference is less likely to be exerted in the future. It is believed, too, that the future of Dr. Rainey will be secure, because he has been strongly sustained on disputed points investigated by the committee from the legislature; and that he will receive the backing of the national rating organizations. Yet none can foretell what will happen when the matter comes before the legislature in January.

* * *

And So Forth

Dallas and Houston have been hosts to the National Mission to Christian Teachers.

W. A. Criswell has come from First Baptist Church of Muskogee, Okla., as successor to the late George W. Truett at First Church, Dallas. Dr. Criswell, 33 years old, is a Texan, graduate of Baylor University and of the Southern Baptist Seminary, Louisville, Ky.

JOSEPH MARTIN DAWSON.

Current Feature Films

Prepared by Independent Filmscores

Brazil (Rep.) *Musical,* its story that of a U. S. authoress' search for local color, aided by native composer posing as guide. Not in technicolor, it abstains from condescension that has marred efforts in Latin American setting by more affluent producers. *Entertaining.* M, Y

The Canterville Ghost (MGM) Chas. Laughton, Margaret O'Brien, Robert Young. *Comedy.* Ghost, condemned since 1603 to haunt British castle until one of family proves himself not a coward, is released by exploits of American private, distantly related, and 6-year-old owner of estate. A *different* story, accepting ghost's presence as fact, done with touch of fantasy. M, Y

The Climax (Univ.) Susanna Foster, Boris Karloff. *Melodrama* in technicolor, with operatic interludes, about mad doctor who plots revenge on young singer whose voice sounds like that of star he murdered long before. Singing portions effective, but fantastic plot far fetched, *overdone.* M

My Pal Wolfe (RKO) *Drama.* Neglected child becomes attached to stray police dog, takes matters in her own hands when he proves to be army property. Despite naive characterization and situation, *engaging.* M, Y, C

The Woman in the Window (International) Joan Bennett, Raymond Massey, E. G. Robinson. *Melodrama.* Another in hard-boiled murder series, extremely vivid in picturing agony suffered by involuntary murderer after his act; but anticlimactic ending spoils cumulative effect of suspense. *Gripping.* M

BEST CURRENT FILMS

For Family: The Adventures of Mark Twain, An American Romance, Going My Way, Home in Indiana, Madame Curie, Mr. Winkle Goes to War, The Sullivans, Wilson, Wing and a Prayer.

For Mature Audience: The Battle of the Marianas, Destination Tokyo, Double Indemnity, Dragon Seed, Gaslight, None but the Lonely Heart, 18th, Since You Went Away, The Seventh Cross, The Song of Bernadette, Summer Storm, Two Girls and a Sailor, Voice in the Wind. 12-20-44

The Circulation Manager Gets a Break—*and passes it on to you!*

The past year has been more than a headache for the circulation manager of The Christian Century. It has been a heartbreak! Think of it! He could not solicit new subscriptions and even had to hold off the acceptance of large numbers of new subscriptions which have come without solicitation.

This has been due to the drastic wartime restrictions on the use of paper. Despite the adoption of many paper saving devices, the circulation has kept crowding the borderline beyond which it could not go. A new subscription could be accepted only as a vacancy occurred. A long waiting list—growing longer with each week—stretches from the circulation manager's door like a winding queue extending into every state of the union and into other countries.

This week, however, the circulation manager got a "break." The paper mill producing our paper stock has developed a sheet sufficiently lighter in weight than the one now being used to enable us to add a limited number of new subscribers (after absorbing the waiting list). The new sheet will be ready shortly after the first of the year. It looks to us just like the one we are now using. But it *does* weigh less! And it *does* enable us to print more copies of The Christian Century!

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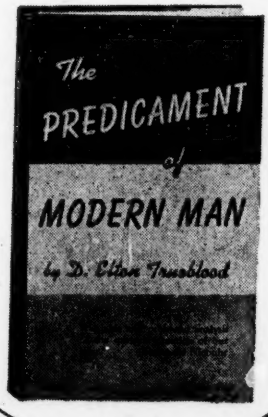

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